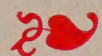


JULY 1954

Vol. 99, No. 6



BIBLE
SOCIETY

Record



William Tyndale arranges with Peter Quentel in Cologne, Germany for the printing of the first English New Testament in 1525

(This picture was taken from the Society's new motion picture, "Our Bible—How It Came to Us." See story on page 96 and coupon on page 98)

You May Not Be a Columnist, But...

BY FRANCIS C. STIFLER

MR. L. B. SKEFFINGTON is the manager of Gannet Farms, the great demonstrational institution in Monroe County, New York. He is also a columnist for the Gannet newspapers. Naturally, he writes on agricultural matters. But not always. Nor does he read agricultural magazines only. He also reads the *Bible Society Record*. In the March issue he read about the Society's Easter Gospels. He sent for a hundred copies, with the result that his column on the day before Easter did not follow the regular agricultural line. Here it is:

A Booklet, an Agnostic and 'The Word,' An Eastertime Tale in Pocket Size

By L. B. SKEFFINGTON
D&C Agricultural Editor

"THANKS for the book," a friend hailed me the other morning. Apparently noting my expression of surprise, he added: "I used to read the Bible, but got out of the habit. It's a good idea and I am reading your book."

Then I remembered. A few days previously I had been in his office and left a memorandum for him. On the spur of the moment I took a little booklet from my pocket and dropped it in the envelope. Its attractive four-color cover was entitled "He Is Risen." In it was printed the Gospel according to St. John, usually read at Eastertime.

* * *

MY FRIEND wanted to know where I got it and I told him that I had received 100 copies from the American Bible Society. His interest not entirely satisfied, I explained that several years ago someone sent us the Bible Society Record, a monthly publication. It seemed different from a lot of religious papers. Instead of running to fervent exhortations, it was a record of the work and experiences of the society and its friends in distributing the Word in numerous and frequently unheard of languages in all parts of the world.

We subscribed for it and occasionally have sent a small



donation. A month ago the Record had an item and an illustration about one and one-half million copies of "He Is Risen" for distribution. I had an idea it was something like a greeting card folder with suitable quotation, so an order was sent for 100 at a cost of \$2.50.

* * *

A SHORT time later they arrived, an imposing bundle of 64-page booklets three by four and one-half inches, including the entire Gospel of St. John. I had no plan for distribution, so I stuck a few in a pocket and began asking friends if they would like a copy. I found "reader acceptance" just about 100 per cent.

A man stopped in my office when one of the booklets was lying on the desk. He picked it up and, casually, I asked him if he would like to take it. He replied "I am an agnostic." He leafed it through and came to a passage about "Thomas, one of the twelve, called Didymus." He remarked: "Didymus! I wondered what his other

name was." He decided he would like to read more and before he left asked me for a few copies to distribute.

Another friend spotted the lily in bright colors on the cover and glanced over the booklet. I told him to take it, if he wished. A few days later he pointed to the edge of it sticking out of a vest pocket. "I carry it with me because it is handy to read on the bus," he said.

* * *

MY THOUGHT was to put the 100 copies into circulation with a minimum of waste, which prompted the query: "Would you like one?" Several persons inquired for more information about the source of these booklets and as to whether other texts were available in similar form. I have referred them to the society and spoken a word for its record.

In reviewing my "distribution" I have reached two conclusions: (a) There are people who will read the Word if they have it in such handy form. It may be that for some of them the Bible in its entirety is too large or unhandy to have at their fingertips when they have opportunity or are in the mood to read. (b) The experience has several times repaid the investment of \$2.50. It is possible, as the Christians say, that a little good has been done that will set in motion ever-widening ripples.

Mr. Skeffington received many letters about his Easter column. One man wrote him that he had read it aloud more than once to groups of people. Another wrote, "You would be surprised to know what a lift it gave me."

Well, one doesn't have to be a columnist to buy a hundred Gospel portions and distribute them wisely among his acquaintances. Anyone can do this. Nor does he need wait till Easter comes. Nor does he need to follow a set pattern for his distribution plan.

Since his column appeared, Mr. Skeffington has been looking over some of the Society's other publications, particularly the new magazine-size Illustrated Gospels. And he wrote, "I am impressed by the attractive appearance of your publications. That, of course, helps to make them readily acceptable. My wife and I have been discussing some future distributions. You are doing a wonderful work and I can assure you that our interest will be continued and increased."

Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 99 JULY · 1954 NUMBER 6

“Countering False Propaganda With the Voice of God”

THE American Bible Society is happy to announce the appointment of Chaplain (General) Ivan L. Bennett as Field Secretary in Washington, D.C. and as Secretary of the Washington Bible Society. Chaplain Bennett is no stranger to the Society's work as he revealed in the memorable address which he made before the Society's Annual Meeting in 1952.

At a luncheon tendered to Chaplain Bennett on June 9, 1954 the principal address was made by General Matthew B. Ridgway, Chief of Staff of the United States Army. After an eloquent review of Chaplain Bennett's career, General Ridgway said:

Chaplain Bennett's great work did not end with the close of the war. After service in the United States he became chaplain of the Far East Command, serving there until 1952, when he became Chief of Chaplains. In that capacity he made further invaluable contributions to the welfare of service men and women, and thereby he served our nation well during another conflict.

The union of the efforts of this fine man with your fine organization is a particularly happy one.

We of the Army profoundly appreciate the interest of the American Bible Society in the spiritual well-being of the members of the Armed Forces—an interest which has been uninterruptedly manifested in peace and in war for 133 years. During that time the Society has distributed the tremendously impressive total of 38 million volumes of the Holy Scriptures to the Armed Forces alone. These volumes have brought comfort and strength and renewed dedication to our men and women in times of trial and need.

We like to feel that the Armed Forces are engaged in work allied to yours. The tissue of falsehood and perversion which makes up the communist dogma cannot stand up in the face of truth. Ultimately the truth will triumph. In the work which you are doing, you are countering false propaganda with the voice of God. Our nation is founded on values of the spirit, and it is to their preservation that our Armed Services are dedicated. By bringing people to an understanding of eternal spiritual truths you are reducing the evil at large in the world.

I have seen at first hand the operations of your magnificent program in Japan and Korea—a program in which Chaplain Bennett played a full part. I am proud to have had the privilege of signing your Good Will Book in Japan. The fifteen million volumes of the Scriptures in Japanese which the Society has distributed since the end of

World War II, and the volumes in Korean which are being distributed, have already done much and will do more to forward the great task of achieving human understanding in which we are all united.

Because of the character of your work Chaplain Bennett will gain great rewards in satisfaction from his association with your Society. In their dedication to service to others the soldier and the clergyman are similar. Because of his great qualities as a Christian, a minister and a soldier, Chaplain Bennett will, I know, contribute much to your great program.



This picture was taken on July 29, 1952. General Ridgway is signing the Japan Good Will Book while Mrs. Ridgway looks on and Chaplain Bennett steadies the table.

The *World Good Will Book* is now being signed in many nations. It is one of the greatest mass statements of faith in human history. Plans are being formulated or are already being carried out in Norway, where the king has signed the book; in Holland, where Prince Bernhard has signed; in Denmark, India and Ceylon, Japan, Canada, France, Austria, Brazil and Germany.

To date 35 state governors in this country have signed the book, and others have indicated that they will. Whole communities are getting behind the project. One leader wrote, "It is rarely that a cause comes along with such an appeal."

Have you signed the *World Good Will Book*? If not, write for a copy of the January issue of the *Bible Society Record*, which tells you how you can sign it and help your church and community to join you.

The Apostle of Cripple Creek

Not all the records of great men are found on the pages of history nor in halls of fame. Not all heroes are to be found on battlefields, nor are all great men to be found at the head of huge corporations or institutions of government. Heroism and greatness are not confined to race, creed, or color. Some of the most useful people never get into the headlines; here is the story of one such man. It could be expanded into a book; it began in the reading of The Book

BY WILLIAM J. ROWE

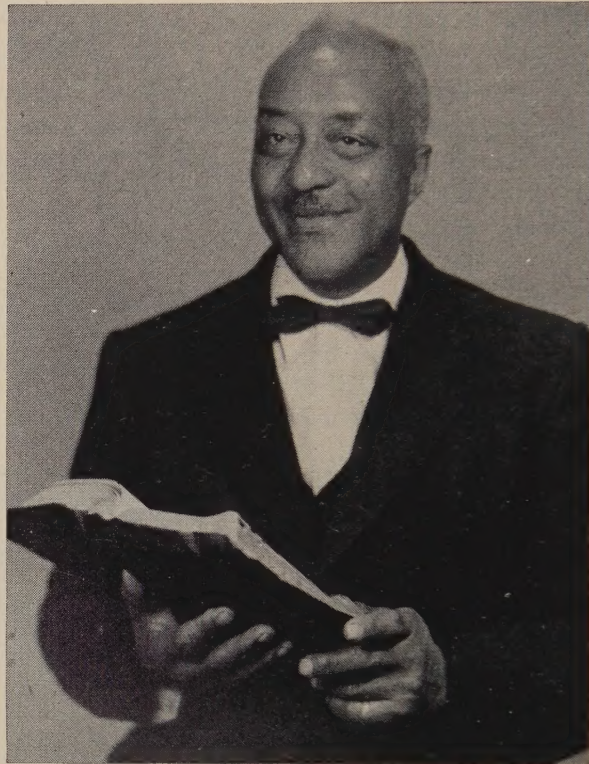
JOHN HENRY SMITH is a Negro in his early sixties, born in a cabin on a tenant farm in South Carolina. At the age of three he was blinded by an accident at play. After seven years he gradually regained his sight, but only partially. The nearest school was six miles away and was open only three months a year. And because he was needed on the farm, John Henry's schooling was meager indeed.

One day just before Christmas a Bible salesman met John and his father as they were working in the field. John pled with his father to buy him a Bible, saying it was all he wanted for Christmas. The sale was made. From this Bible John Henry learned not only to read and spell, but the great Book took hold of his soul and created a hunger for wisdom and light which has never left him.

Out of his study came a desire to serve the God he found in the Book. But how, with his poor eyes and his meager learning?

John Henry made a start. With fifty cents in his pocket he left the farm for the city; it was Greenville, South Carolina. He was married now, but until he could support her, Eliza his wife must be left behind. He found a job with the Southern Railroad, which he still holds. He found a place to live, too, near the railroad depot. It was in the section of the city then called Cripple Creek—a slum district; bootleg joints, gambling dives and houses of ill fame were the neighborhood gathering-places. It was the city's center of vice and crime, where even the officers of the law dreaded to go.

John Henry worshiped at the little Baptist mission in Cripple Creek. Then one day, when the deacons



Reverend John Henry Smith

invited him to become the preacher, he accepted. Because he had always believed that Christian workers should live among those they served, he brought his wife to live with him; and they moved into the heart of Cripple Creek—among thieves, robbers, criminals and idlers, and the great work of their lives began.

The mission was moved to a better location with a larger plot of ground. Here a church-building project was undertaken. In the beginning the pastor had only two men to help him and \$500. The men could neither read nor write, but they were pure in heart and skilled of hand.

John Henry Smith's educational deficiencies were compensated by the man

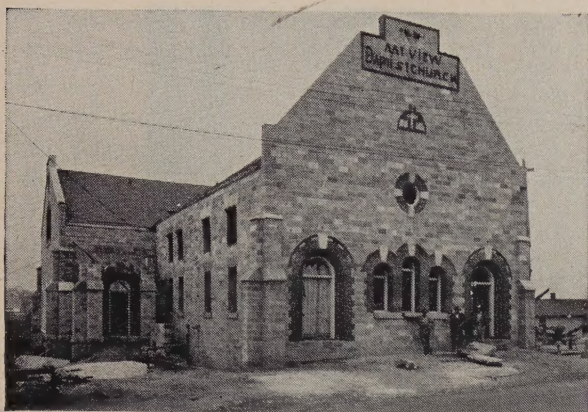
that he was—wise, modest, full of confidence and spiritual vigor. With these qualities, his railroad job and the help of God, he went forward not only to build a church but to transform a community and rear a family.

Through the past thirty years the congregation and the community have steadily grown. On the site where the church now stands have stood three earlier crude frame buildings, each replaced by another.

John Henry and his people are now engaged in the building of a great sanctuary with a floor space of 6,000 square feet and a seating capacity of 2,000. It is built on a massive cement foundation, with walls of concrete blocks and floors of pine lumber cut at the pastor's expense from the trees which grew on land he had bought in the mountains. The pastor is the master mind of the plan and its execution. Under an experienced and conscientious foreman and largely by the hands of the men of the congregation the work is nearing completion. The money has come in over

the years in nickels, dimes, quarters and half dollars. To this has been added all the pastor's railroad salary except enough for his bare living expenses.

Competent building authorities recently appraised



The Mountain View Baptist Church as it looked last winter

the structure at its present stage as having a loan value of not less than \$150,000.

Pastor Smith has worked all these years for the railroad at night. In the morning, after looking at his paper, he retires. The time he has for study and

prayer and his pastoral work is from three in the afternoon till midnight.

He is almost worshiped by his people. And so feared has he become by those who were not his people that gambling dives, bootleg joints and bawdy-houses have all disappeared. Loafers and idlers are gone. Cripple Creek is now called Newtown. In every way it is new; it has been changed from darkness to light, from bitter poverty to comfortable living, from death to life. To more than any other cause these changes are due to a man of God who came preaching and teaching in the wilderness and living before his people the message he preached and taught.

John Henry Smith has always been keenly sensitive to his lack of education. Next March, when he is sixty-five, he plans to retire from the railroad and from the church, too, if the building is completed and paid for. Then he hopes that the opportunity for which he has waited so long will present itself—that of entering college. After his years of study he plans to enter the field of evangelism, in which he intends to toil as long as life and health permit.

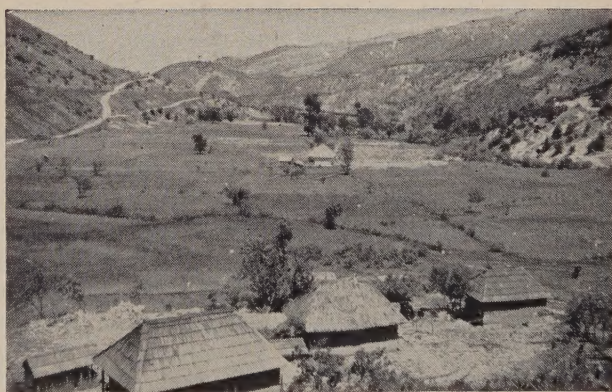
Suppose the Bible seller had not trudged out there into the field that December day, where John Henry Smith was helping his father on the farm!

“No, We Never Heard It Before”

Carl Moses and David Ekstrom, first-term missionaries in Guatemala, recently had the thrill of doing pioneer missionary work. They decided to spend a week on the trail beyond Ekstrom's station in the Department of Huehuetenango, toward the Mexican border, not knowing what they would run into. It was an area unknown to them and to their missionary associates. Among the necessary equipment in the limited space possible on a muleback trip they included a supply of Bibles.

As they pressed on into the fringe area of Gospel witness, one day, after hard traveling over rough terrain, they found themselves at evening in a valley tucked between the precipitous mountain ridges of northwestern Guatemala. After preaching the Gospel that evening they asked their eager listeners if anyone had told them the story before. The older people were able to recall dimly a visit from someone with this strange message. They thought it had taken place about fifteen years previously. What a thrill to the young missionaries to feel that they had entered the ranks of the pioneers! That very evening they resolved to make this trip an annual event, if at all possible.

The next day they pressed on. Again they found a lush valley and people who gave evidence of pleasure at their visit. After reading from the Bible and explaining the way of salvation, they asked these people, “Have you ever heard this message before?” The reply came, “Never.” Never before had a missionary, a pastor or a colporteur



A hamlet tucked between the hills crossed by Missionaries Moses and Ekstrom on their mule-back journey through Guatemala

passed that way. One man added, “Not even a priest has come to bless our church.”

Carl Moses and David Ekstrom had not reached the end of the trail. Beyond lay other valleys and more people. But the young missionaries' time was gone; they must return to their regular duties. Perhaps on their next trip they would be able to go on and reach other valleys where the Gospel today is not known, and introduce the Bible to still more people who had never read its redeeming message.

The Silent Ministry

BY CHAPLAIN CHARLES H. SWIFT, JR.



Making good use of their time while they wait to see Chaplain Swift

So often I think of the Parables in which the kingdom of Heaven is likened to a mustard seed and a bit of yeast. For in these Parables we have a dramatic picture of the mustard seed silently yielding to the Laws of Nature and becoming a great tree, or the yeast silently leavening the measure of dough. In our modern day, when the spectacular has become commonplace, I wonder if we aren't prone to overlook an important part of our ministry, which, to say the least, is not spectacular, yet which is capable of producing results in the same proportion as the mustard seed or the yeast. I like to refer to it as "the silent ministry."

It came to my attention, one day not long ago, as I looked out of my office into the waiting room, where three young sailors were waiting to see me. In this room is a table upon which are several New Testaments, Bibles and copies of "Upper Room," all for free distribution. The thing which struck me about this scene was the fact that each of the three sailors had picked up a Bible and was reading in it while waiting his turn to see me. Each of these lads had a problem, and each one had picked up a Bible while waiting. The outcome of this particular happening was that two of the lads asked if they could keep the Bible, as they did not have one. Of course they could; and I marked certain Scriptures for them to read which had direct bearing on their problems.

I began to think about this "silent ministry," and I can recall many such incidents that had occurred which, although I had noticed them at the time, had not impressed me too much. I remembered how often I have seen lads pass this table and pick up a copy of the New Testament or Bible, and how often

some have stood before the display of pamphlets hanging in their rack on the wall and selected several to take with them. Now, however, I feel there is a point to be made out of these experiences. When a person has a real problem which threatens his future happiness, he does not want to hear palliative platitudes which do not provide the real answer. Almost unconsciously he is driven to seek the answer in the Book which has always provided the answers to man's problems. More often than not, he has a background of Sunday-school and church attendance but since he "grew up" he got away from it. Yet when he faced an overwhelming problem, he returned. His extremity became God's opportunity. The result in many instances was that these lads began to attend services in the chapel on Sunday and as time went on, their problems were overcome and the "seed" sown by their experience of the "silent ministry" began to grow.

Another phase of this "silent ministry" is illustrative of its importance. Each man reporting for duty here goes through a routine which includes a stop at the chaplain's office. A religious census card is made out by each person. If the man indicates that he is a church member, he is invited to attend the services on Sunday and handed a copy of "I Go to Church Sunday" and of "Beatitudes of Christian Worship." If the man, as is often the case, has been irregular in his church attendance in the past, these little pamphlets serve as a stimulus to reestablish a plan of regular attendance. We do not embarrass the man by asking him about his past habits, nor do we censure him. We only ask him to read the pamphlets. The "seed" is sown, and often the result is regu-

lar attendance. If the man is not a church member, he is handed, in addition to the two pamphlets named above, a copy of "The Importance of Church Membership." Again, nothing is said which would be embarrassing. Through the "silent ministry" the "seed" is sown. While I cannot give any spectacular statistics on the results, I have personally been told by some of these men that they have gone ahead and joined the church of their choice in town.

Out of these experiences in "the silent ministry" has come an important conclusion which, while im-

plicit in my opening statements, I would like to make explicit. Although the spectacular has become commonplace, let us not underestimate the power of "the silent ministry." With the Bible first and a selection of well-written pamphlets at hand, any chaplain or minister is ready to start his "silent ministry" of sowing the "seeds" which, although they may be like the mustard seed in size, possess a tremendous potential. And suddenly we awaken to the fact that the results are even more spectacular than those often produced by more spectacular methods.

Commissioned to Serve in Liberia

On March 7, Mr. and Mrs. Loren Nussbaum were commissioned to serve in Liberia, where Mr. Nussbaum has been appointed the Society's first Agent in this field. The service was held in their home church, the Mennonite Church of Berne, Indiana. Secretary Collyer and Rev. John Thieson, Secretary of the Board of Foreign Missions of the Mennonite Church, spoke. In the act of commissioning Mr. Collyer said:



Mr. and Mrs. Nussbaum

Mary Johnston Nussbaum and Loren Vaughn Nussbaum, you have been appointed by the Board of Managers of the American Bible Society to the Secretaryship of the new Liberia Agency. You have been chosen for this task be-

cause, after careful investigation, the Officers and Managers were convinced of your excellent Christian character, your personal piety, the adequacy of your special academic training and field experience, and the other qualifications necessary to represent the American Bible Society in Liberia.

As a Secretary of the American Bible Society you assume responsibilities not only to its Officers and Board of Managers but also to translators, colporteurs, pastors and all the people of Liberia, as well as to the supporting constituency in the United States. Your task is to aid in the translation, publication, distribution and use of the Scriptures in the languages of Liberia. In so doing you are to refrain from making notes or comments on the text of the Scriptures, but rather you are to seek those ways of service whereby without compromising your own convictions you can make the printed Word of God available to all persons and groups of every and any denominational affiliation and theological persuasion. In Liberia you will be a pioneer in such service. None have gone before you there. As the children of Israel in seeking the Promised Land had a pillar of cloud by day and a pillar of fire by night to lead them through the wilderness, so you have a lamp for your feet and a light for your path in a new land and a new experience.

In order that you may faithfully accept these responsibilities and especially your responsibility to the Lord of

the Book, you will now answer the following questions:

Do you conscientiously believe and declare, as far as you know in your own heart, that, in taking upon yourselves this task, you are influenced by a sincere desire to promote the Glory of God and the building of his Kingdom? Answer: I do so believe and declare.

Do you solemnly promise that, by the assistance of the grace of God you will make paramount in all your work the achieving and making possible the translation, publication, distribution and encouragement of the use of the Holy Bible, and that to this end you will endeavor to work in harmony and understanding with all Christians and will be careful to maintain deportment in all respects becoming a good missionary of Jesus Christ? Answer: I do.

Commission: Because of your solemn declaration and promise I commission you the first Field Secretary of the American Bible Society in Africa south of the Sahara, with special responsibility for its newly established Agency in the Republic of Liberia.

We Wonder—

Did the Meeting Ever Start?

Rev. A. Dewey Reed, Baptist missionary among the Spanish in New Mexico related this story to Secretary Langham of the Society's Dallas office: "We had rented the dance hall in Tajiue, N. M. to have services. The second Sunday an old man of eighty-seven came to the meeting. I gave him a Bible, and he said he could not see to read. I gave him my glasses and showed him several verses to read. I thought he would read them and give the glasses back. But no, he kept on reading for almost an hour; and we could not start the services because I could not read without my glasses. Finally he paused long enough to say, 'I like this book and you people.'"

We record with deep sorrow the death on April 12, 1952 of Mrs. Antonie Bruckmann, wife of the Society's faithful field secretary in Missoula, Montana, Rev. Frederick Bruckmann. Mrs. Bruckmann was eighty-two years old and had faithfully supported her husband in his devoted service since their marriage about sixty years ago.

Secretary West of the Society's Denver office conducted the funeral service in Missoula.

A New Testament

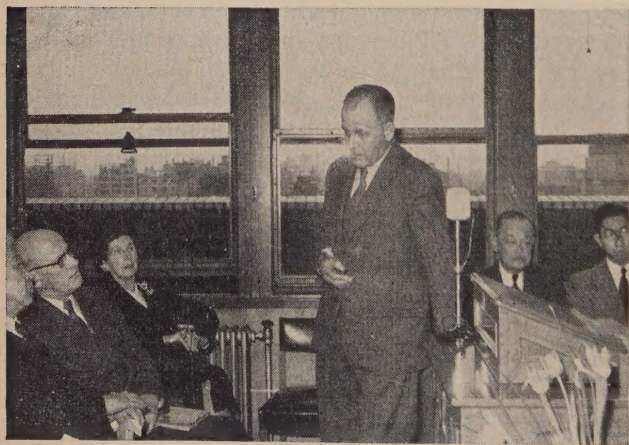
BY MA



Prince Mikasa brings the Emperor's greetings



The guests scan the new text with earnestness and curiosity



Secretary Robertson offers congratulations in behalf of the American and British Bible Societies

THE big meeting room in the Japan Bible House was a busy scene on the afternoon of April 12, with friends of the Bible gathered, in spite of pouring spring rain, to honor the publication of the Kogotai (Colloquial) Japanese New Testament.

Although the whole Bible, translated by missionaries, was published in 1887, and the New Testament revised in 1917, there has long been a feeling that the scriptures to be readily and fully understood by the bulk of the people, should be less literary. A revision of the Old Testament by Japanese scholars was begun during World War II and carried on with regular weekly meetings at the Bible House, except when bombing fires and other military hazards were too severe. It had destroyed their collection of reference books, but after the war the American Bible Society furnished them with a new supply of dictionaries, lexicons, commentaries and the like. For several years intensive work, supported by the British and Foreign Bible Society and the American Bible Society, continued on the Old Testament, but still in the style of the old text. Meanwhile the demand for a more colloquial Bible was becoming more insistent. In 1951 work on this new Bible was begun. Tentative editions of Genesis and Mark were printed in 1952, followed by some other Portions; but the New Testament has only now been completed and printed.

This New Testament is the work of Rev. Shiro Murata, Dr. Takuo Matsumoto, Rev. K. Takahashi and Rev. S. Yamaya, working with a group of consultants and advisers. Mr. Yamaya very early replaced Mr. Murata as an active member of the committee.

Members of the Advisory Council of the Japan Bible Society and its Board of Managers were present at the April 12 meeting, as well as members of the Revision Committee and their advisers and consultants; also representatives of the larger denominations and Christian bodies working in Japan. American government representatives were Prince Mikasa, brother of the Emperor, Mr. Koma Kichi Matsuoka, former speaker of the House of Representatives, and Dr. Shigeru Nambara, former president of Tokyo University.

The meeting, under the guidance of Mr. T. Mikoda, General Secretary of the Japan Bible Society, opened with the singing of a Bible hymn, Scripture reading by Rev. K. Hirai and prayer by Dr. Murata. Mr. Mazaki Imaizumi, president of the Board of the Japan Bible Society, expressed thanks to God for the culmination of this project and also appreciation for the assistance of the British and Foreign Bible Society and of the American Bible Society, of the fine work of the revisers and the cooperation of the Churches.

Modern Japanese

HILLS

After a brief description of the processes involved in revision explained by Dr. Senji Tsuru, chairman of the Revision Committee, Dr. Matsumoto gave a thorough report of the committee's work. A quartet of Iwano Church members sang another Bible hymn, and portions of one of the Gospels and of an Epistle were read by Mr. Takahashi and Mr. Yamaya. Prayer by Bishop Yashiro, Presiding Bishop of the Episcopal Church in Japan, closed this part of the program.

A copy of the new book was then presented by Mr. Imaizumi to Dr. Michio Kozaki, Moderator of the United Church of Christ, who represented all the Churches in Japan. Greetings and congratulations followed, extended first by Prince Mikasa, who expressed his interest in Bible study; then by Secretary J. C. F. Robertson in behalf of the British and the American Bible Societies; Rev. M. Tomita in behalf of the Churches; by Dr. Andrew N. Nelson in behalf of the missionaries; and Mr. Matsuoka. Following another hymn and a benediction by Mr. Imaizumi, tea was served.

The Old Testament will probably be completed this year, but publication will take longer. It is earnestly hoped that this new text will speak deeply to the hearts of Japanese readers.

"Nothing Short of a Revolution"

Dr. Takuo Matsumoto, one of the translators of the New Testament into Japanese colloquial, visited the Bible House in New York in 1948. He was here seeking funds for the rebuilding of the Girls' School in Hiroshima, of which he was the headmaster when the bomb struck that city. In a letter received recently, Dr. Matsumoto writes:

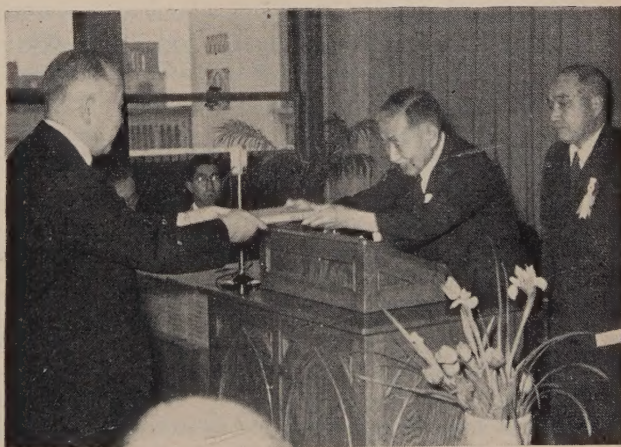
Practically every Japanese can read and write, and indeed he is an omnivorous reader. And the Bible is easily the best seller every year in Japan. Heretofore approximately two million copies of the Bible and parts of it have been sold every year, and now that the New Testament is translated into easy and readable colloquial Japanese, it will doubtless enjoy a far larger sale in our country. It will mean nothing short of a revolution in the life and thought of our fellow countrymen. And I hope I may be of service not only in having helped to translate the New Testament but also in interpreting it rightly to them. In fact, I am requested to go about here and there throughout the country, giving talks on the New Testament. This summer I am going to spend nearly a month in Hokkaido, the northern part of the country, for a series of lectures on the Bible teachings. It will not be an easy thing to do, by any means, but surely a very necessary and rewarding task indeed.



Dr. Senji Tsuru, Chairman of the Revision Committee, addresses the meeting



Rev. S. Yamaya, one of the New Testament Revisers, reads a passage from the Gospels

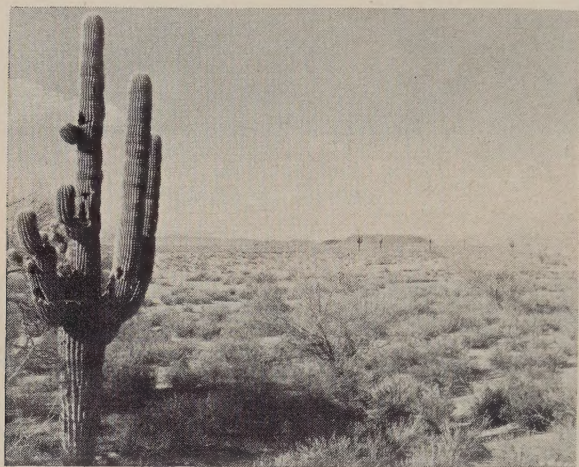


Dr. Michio Kozaki (left), Chairman of the United Church of Japan, receives a copy of the new version of the New Testament on behalf of all the Churches of Japan

A Page for Children

A Light in the Darkness

DADDY had a big map spread out on the table and he and mother were busy planning. Cherry Ann and Patty were packing their suitcases. They were all going to the beautiful southwest country to visit their Uncle Bob and his family. Uncle Bob was the minister in a little mission church near Santa Fe. There was a school at the mission, and a hospital too.



Uncle Bob's mission church was near here

Early one bright morning the girls and their parents got into the car in Pittsburgh and started southwest. It was very exciting at first, but by the second day the girls were tired, and so mother began to tell them stories. Daddy told them about his and Uncle Bob's grandfather, who had gone to California with oxen and horses in 1880. It took eight months to make the trip, Daddy said. "Now we can make it to Uncle Bob's mission in four days."

The third day the mountains began to loom up against the sky. The tops looked lost in the clouds, and the girls were busy watching the little towns slip by as they got into New Mexico. Just at sunset, in that land of rare beauty, they stopped the car in the mission yard. Uncle Bob and Aunt Cathy came out to meet them, laughing and calling their names, and in the house, ready for bed, Rob and Ren, the ten-month-old twins, were sleepily having their supper. Cherry Ann and Patty were sleepy and tired, too, so after showers and supper they went to bed while the grownups still sat and visited at the table.

In a few days the girls felt as if they had lived in New Mexico all their lives. They were learning Spanish from Rosa the cook, and she would point to something and the girls would try to say what she said. They went with Uncle Bob on trips out across the desert, and they visited the Indians and the Mexican villages. Mother and Aunt Cathy had a wonderful time, and Daddy and Uncle Bob had long talks. One Sunday Daddy preached the sermon in English. Uncle Bob repeated it in Spanish for the people who could not speak English.

One night the two families were sitting out on the little patio watching the great bright stars come out. The sky looked like blue velvet. The desert wind whispered around

Can You Do This?

There are three Bible verses referred to in this story. Can you find them in your Bible and repeat them to your church-school teacher next Sunday?

them, and there was the sound of night birds now again.

"This is a wonderful work, Bob, how did it all start?" Daddy asked.

Uncle Bob spoke slowly. "It's one of the most wonderful stories I have ever heard," he said. "In 1828 the American Bible Society sent some Spanish Bibles overland to California. Somewhere near here, no one knows just when, a package of Bibles was dropped from a wagon. It was found by a man who could read a little Spanish. He began to read. The reading stirred his heart and he read more; this to him was as a light in his darkness. The precious books were treasured in his family for years. Then in 1868 Juan Gómez saw one of the Spanish Bibles and read from it.

He felt he must have one for his own. A Bible was located, and Juan gave an ox and the use of his team for twelve weeks for the little book. Today it would probably cost \$100. How he read! He read aloud to his family and friends; he prayed; he talked of the goodness of God. Many people listened.

Then in 1878 some of the people of our missionary board came down here to see if a mission could be opened. To their joy and surprise they found a large group of dedicated Christians waiting for them. They were met with great joy, and the mission began.

"We should call this place the Mission of the Lost Bible, but God's word is never lost," Daddy said softly. "It is truly a light that shineth in a dark place."

Mother spoke, "What a wonderful story; it makes me think of the verse which says, '... and the desert shall blossom like a rose.'"

Patty had been listening carefully. "I wonder if the American Bible Society knows about its lost book?"

"Yes," Aunt Cathy said. "I wrote it all down for them. It did not surprise them, for the Bible works miracles wherever it is read. But they plan to use the story to tell others about the light that shineth in the darkness."

THIS IS FUN

While on your vacation or at home or on a trip, gather bits of stones, shells, sand, twigs, grass and leaves and make a Wonder Map. Draw the state you may have visited on cardboard and outline it with the tiny stones. Paste them on firmly.

Decorate the state with the things you have collected. Fasten them with glue.

One of the most beautiful maps you could make would be of your own back yard. It is what you see, not where you go, that makes life rich and full.

The Woodsmen's Pastor

BY JOHN W. OSBERG

DEEP in the Adirondacks in New York State, far off the beaten automobile highways, are the lumber camps where men toil from sunup to sundown as long as weather permits. The life of a lumberjack is one of almost uninterrupted work. Of necessity the camps are deep in the forest. Many of the men who do this work come from other countries, so that there are whole camps where only a foreign tongue is used. This is the story of a pastor who ministers to these men.

Reverend Herman N. Janssen has been set aside by the Presbyterian Church, U.S.A. to bring the Gospel of Jesus Christ to these isolated lumberjacks. To do this last year he drove 14,000 miles between camps and frequently had to hike as much as seven miles through the forest after leaving his car to reach his camp.

His Moving Pictures Bring Fun and Education

On arrival at camp Mr. Janssen invariably presents a film, sometimes two or three, to his audience. The presentation takes place usually in the dining hall after supper, as the cook washes the dishes. The films the pastor presents are intended to entertain, to educate in safety and woodsman techniques, and to interpret the Gospel of Jesus Christ. One of the difficulties he faces is the inability to provide films in the languages that some of the men speak.

The Scriptures Speak Their Language

Through the American Bible Society's Eastern District Office Pastor Janssen always has available a wide selection of Scriptures in various languages. Frequently these Scriptures are the only point of contact he has in a given camp. But they are effective. If English is spoken at the camp he holds a brief informal service, but whether there is a service or not, the Bible is always left behind for the continuing ministry it offers.

One camp which the Society's District Secretary visited with Mr. Janssen is perhaps typical of all. After the film, illustrated Gospels in French and copies of the little volume containing the Sermon on the Mount were distributed. Even before the movie equipment had been packed away in the car again, the men had all turned in for the night. In spite of

weariness, however, many lay in their bunks reading the Word of God. One man with at least a week's growth of beard was propped up on one elbow holding a flashlight (for of course there were no electric

lights), reading the Sermon on the Mount. Occasionally there are families of the men present. They, too, share in Pastor Janssen's ministry; and quite often here, too, the only means of communication he has is the Word of God in their mother tongues.



Pastor Janssen shows the Society's Illustrated Gospel of Luke to his lumberjack friends

Results are Definite

The difficulties in serving these scattered groups of men seem almost insurmountable, but time and again Mr. Janssen has had concrete evidence that his ministry of cheer and the message of Jesus Christ through the Word of God are having telling effects.

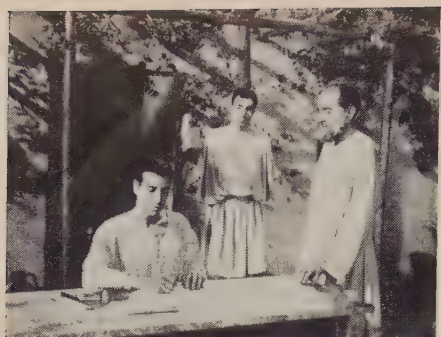
Sometimes the most impor-

tant part of his work is a "bull session" after the formal presentation is concluded. Often a man will linger after the rest have retired to talk over personal problems, and more than once the Woodsmen's Pastor has been a great help in a lonely lumberjack's life in meeting the problems common to every walk of life.

Every Monday morning Mr. Janssen packs his eighty-pound gear of magazines, first-aid kit, matches, sheets and knife, and he always makes certain that there are adequate Scriptures for each place he is to visit. Usually this means he has pocket-sized Gospels in five languages—English, German, French, Polish and Russian. Because of the very real danger of becoming lost in the woods he makes certain that his compass is pinned to his jacket; but in the Word of God, Pastor Janssen is able effectively to place the Compass of Life in the eager hands of isolated men. The American Bible Society is proud to share in this ministry to lonely men deep in New York's forests.

Thank You

Secretary Bayless of the Society's San Francisco office would like to express gratitude and acknowledgment to the anonymous California donor who sent gifts during February in the amount of \$150. Also, he would like the donor to know that New Testaments are being provided through his generosity. May his own life enjoy the spiritual blessings he is helping to bring to others.



Paul in Corinth, after hearing from Timothy the troubles of the young Church, begins to dictate his letter to the Thessalonians



About 325 A.D. Eusebius shows the Emperor Constantine the battered condition of available copies of the Scriptures, and the Emperor orders 50 copies prepared



For more than 20 years Jerome worked on Latin translation now known as the Vulgate

“Our Bible—How It Came to Us”

THE pictures on this page are taken from the American Bible Society's new feature-length picture released on June 2. The picture fills a long-felt need in the life of our churches and Sunday schools. After an appropriate introduction it shows how the Old Testament was formed and includes a picture of Jesus reading from the scroll of Isaiah in the synagogue at Nazareth. The formation of the New Testament is dramatized by first showing Paul working as a tentmaker in Corinth, where Timothy comes to him to report on the welfare of the newly founded Church in Thessalonica. Paul is then shown dictating his first letter to the Thessalonians. After other rapidly moving scenes showing how other books, including the Gospels of Luke and John, were written, the picture shows the gradual change from the use of scrolls to the leaf-book or codex form.

The great scholar Jerome is shown working on his translation of the Bible into Latin, which later became and still is the authorized text of the Roman Catholic Church. The gradual spread of the Bible into various tongues of northern Europe and the British Isles is traced, and in the story of Peter Waldo of Lyons, France, in the twelfth century the picture reveals the thirst of the people for the Scriptures and the persecutions endured.

The story of how the Bible first came to our English-speaking ancestors, translated under the vigorous leadership of John Wycliffe in the fourteenth century, is followed by scenes depicting the thrilling days when the invention

of printing by Gutenberg and the revival of learning brought about the study of the New Testament in original Greek and the wider opportunity for more people to own and read the Scriptures for themselves.

One of the most dramatic sections is that which shows Luther in Germany and Tyndale in England translating the Bible for the common people, the former excommunicated for his heresy and the latter burned at the stake.

It then shows the series of revisions that followed after the Bible had been accepted by English authorities, leading up to the famous Hampton Court Conference, where King James I appointed the committee that produced the Bible which now for almost 350 years has held first place in the hearts of English-speaking peoples everywhere.

The closing scenes depict the development of various revisions of the English Bible since the King James, and modern scenes including the presentation of a Bible to Queen Elizabeth II at her coronation, and President Eisenhower taking his oath of office on the Bible.

Preliminary showings both in this country and in England have elicited the highest praise, and it is the hope of the Society that “Our Bible—How It Came to Us” will be used primarily to stimulate a genuine program of education, for which advance preparation and subsequent study will be provided. The Society is preparing a pamphlet to accompany the shipments of the film to serve as a guide to such a course of study.

SEE COUPON ON PAGE 98

Nicholas de Hereford agrees to undertake a translation of the Bible into English at the request of John Wycliffe (center). This was about 1380



Martin Luther at the Diet of Worms in 1521 declares that, unless convinced by the testimony of Scripture, he will not revoke anything



At the Hampton Court Conference in 1611 King James orders that a new “translation” be undertaken by the best learned in the Universities



IN LOVING MEMORY

of Those Who are Here Named, the Word of God is Sent into All the World

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PLEASE NOTE!

During the Jubilee year of the United Bible Societies of the world, we intended to report each month the names of those who have been memorialized by their Christian friends. The great response and limitation of space make it necessary to discontinue publishing these names.

Names received before April 5th will appear in future issues. We feel certain that friends of the American Bible Society will continue to order and use memorial cards.

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Bible Society Record

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the

Managing Editor

FRANCIS CARR STIFLER

450 Park Avenue

New York 22, N. Y.



Vol. 99 JULY 1954 No. 6

How to Order "Our Bible—How It Came to Us"

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- A booking covers the use of this picture for a 24 hour period at one location.
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May Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, at 3:30 p.m., on May 6, 1954, President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. John Binns.

The Board learned with regret of the death of a Vice President, Mr. R. L. Smith, and the Secretary was requested to send a message of sympathy to Mrs. Smith and family.

The theme for Worldwide Bible Reading for 1955 "Take, Read" was approved.

The Board authorized the printing of the New Testament in Colloquial Japanese in Braille for the blind.

It was reported that a shipment of 10

cases of Braille paper had left New York for Pusan on April 13 for the printing of the Scriptures in Korean Braille.

Secretary Holmgren gave a report of his recent visit to Hongkong and Formosa, Korea and Japan, calling particular attention to the unusual opportunities for Christian service in Hongkong and Formosa; the tragedy of Korea and the needs; and the expanding program of the work in Japan.

* *

A listener to our "The Living Bible" quiz program heard each Sunday morning at 8 o'clock, Eastern Daylight Time over Station WNEW, 1130 kilocycles New York City, writes: "I have been writing down the questions and answers of your Bible Quiz each Sunday and want you to know how much I am learning. Am a business woman in, we'll say middle age, and not until about eight years ago did I learn anything about the Bible. Thanks to a wonderful Christian neighbor I now have a foundation on which I can build, and I'm working hard to build! Your Bible Quiz is one of the best ways.

"In order to listen each Sunday morning, I have to set the alarm clock, but it is worth it!"

* *

August Radio Programs

In the New York City, Northern New Jersey, Connecticut and Philadelphia areas Secretary Stifler will be heard on WOR, New York City, 710 kilocycles, the last two of his summer series on the Radio Chapel hour at 9:30, Eastern Daylight Time, Sunday mornings August 1 and 8. His topics will be "Mary Jones and Her Bible" and "What Is in the New Testament."

* *

DAILY BIBLE READINGS

AUGUST

Day	Book	Chapter	Day	Book	Chapter
1	Sunday, Genesis	1	17	Exodus	
2	Genesis	2	18	Exodus	
3	Genesis	3	19	Exodus	
4	Genesis	4	20	Exodus	
5	Genesis	6	21	Exodus	
6	Genesis	7	22	Sunday, Exodus	
7	Genesis	8	23	Exodus	
8	Sunday, Genesis	9	24	Exodus	
9	Genesis	37	25	Deuteronomy	
10	Genesis	41	26	Joshua	
11	Genesis	42	27	Judges	
12	Genesis	43	28	Ruth	
13	Genesis	44	29	Sunday, Ruth	
14	Genesis	45	30	Ruth	
15	Sunday, Exodus	2	31	Ruth	
16	Exodus	3			

138th Annual Meeting

THE 138th Annual Meeting of the American Bible Society was held at the chapel of the Fifth Avenue Presbyterian Church, New York City, at three o'clock on May 13, 1954, with President Daniel Burke residing.

The devotional period was led by Dr. John Sutherland Bonnell, pastor of the host church and a ministerial member of the Board.

Secretary Stifler presented the report of the Board of Managers, entitled *Beside the Still Waters*.

The following managers were reelected for the term 1954-1958: Stetson Baker, John Binns, C. L. Asia, Ph.D., Francis E. Rivers, Mrs. Stephen L. Angell, Wallace D. McLean, Ford Stewart, Mrs. Norman Vincent Peale, Roscoe C. Edlund, Ellis L. Phillips, Jr., Randolph H. Brownell, Raymond T. Barrot.

The following were elected Honorary Life Members, the citations being read by Secretary Mann:

The Reverend Dr. Norman J. Cockburn

General Secretary of the British and Foreign Bible Society, in recognition of the Third Jubilee of the British and Foreign Bible Society, which he serves as a General Secretary, and of his own contributions to the spirit and manifestation of Christian cooperation across national and confessional lines.

The Reverend Dr. A. Harry O'Neil

General Secretary of the British and Foreign Bible Society in Canada, in recognition of the superb response of the British and Foreign Bible Society in Canada to the occasion of the Third Jubilee of the British and Foreign Bible Society, and his own rising leadership in the great cause of distributing the Scriptures.

The Reverend H. M. Arrowsmith

General Secretary of the British and Foreign Bible Society in Australia, on the occasion of the Third Jubilee of the British and Foreign Bible Society and in recognition of his vigorous leadership of the Commonwealth Council of the British and Foreign Bible Society in Australia, and the notable support the Dominion Societies are giving to the great cause.

M. Olivier Béguin

Secretary of the United Bible Societies, on the occasion of the 150th anniversary of the beginning of the modern Bible Society movement, in recognition of his historic ministry in supplying Scriptures to prisoners of war and of his wise, devoted, and skillful service in the development of cooperation between the national Bible Societies and in the leadership in the United Bible Societies.

Mrs. W. D. Woodward

A missionary of the Gospel Missionary Union, for her notable achievement, completed in 1953, and the work of almost forty years, in giving to the million Indians living in the highlands of Ecuador the New Testament in their own tongue, the Ecuadorian Quechua.

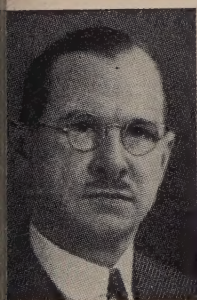
William O. Remsen

Treasurer of the Westchester County Bible Society for faithful, untiring and unheralded service to the Bible cause over a period of more than thirty-five years—the distinguished leader of a county auxiliary which has maintained through the years a cordial and effective relationship with the American Bible Society.

The business session was followed by the preview showing of the Society's new film, "Our Bible—How It Came to Us." (See page 98)

The meeting closed with the benediction pronounced by Dr. J. W. Decker, a ministerial member of the Board.

Elected Vice President



The Board of Managers of the American Bible Society is happy to announce the election at its June meeting of Mr. George S. Yost of Baltimore, Maryland, as a Vice President of the Society. Mr. Yost is President of the Maryland Bible Society, founded in 1810, and now a loyal and generous auxiliary of the American Society.

Mr. Yost is a Lutheran, has been superintendent of his Bible School since 1916 and has been for many years one of Baltimore's most active Christian laymen.

BIBLE SOCIETY RECORD

American Bible Society Directory

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DIVISION OFFICES of the HAVEN MEMORIAL AGENCY for COLORED PEOPLE: 56 Gammon Ave., S.E., Atlanta, Ga.; 10 W. Leigh Street, Richmond 19, Va.; 5424 Woodland Ave., Cleveland 4, Ohio; 2233 Bryan St., Dallas 4, Tex.

FIELD OFFICES: 1504 Arrott Bldg., Pittsburgh 22, Pa.; 307 Baptist Bldg., Dallas 1, Texas; 1435 G Street, N.W., Washington 5, D.C.; 220 Wm. Howard Taft Rd., Cincinnati 19, Ohio.

Depositories located at same addresses in New York, Atlanta, Chicago (35 E. Wacker Drive); Dallas 4 (2233 Bryan Street), and San Francisco.

FOREIGN AGENCIES located in: Havana; Mexico City; Cristóbal, Canal Zone; Lima, Peru; Bogotá, Colombia; Caracas, Venezuela; Santiago, Chile; Buenos Aires, Argentina; Rio de Janeiro, Brazil; Istanbul, Turkey; Cairo, Egypt; Manila, P.I.; Bangkok, Thailand; Hongkong; Tokyo, Japan; Pusan, Korea.

Cooperating Bible Societies in New England located in: Portland, Me.; Concord, N.H.; Burlington, Vt.; Boston, Mass.; Providence, R.I.; Hartford, Conn.



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